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OR

EDINBURGH AMUSEMENT.

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For the WEEKLY MAGAZINE.

To the Author of the GENTLEMAN FARMER. [P. 220.]

SIR,

WHEN I obſerve an author, who, in treating on religion, pronounces dogmatically upon ſubjects which he does not thoroughly underſtand, I call him a zealot; nor can I help viewing him in the light of a bigot, who decides in a poſitive and authoritative manner againſt a management, with the whole circumſtances of which he is not acquainted. Far, however, from conſidering your animadverſions on the cultivation of the Eaſt Lothian farmers in this diſagreeable light; I cannot help complaining of the precipitance of the harſh cenſure you pronounce on them. Perſuaded that you will judge with candour of what may be offered in their vindication, I ſhall begin an apology for thoſe whom you honour with a a pre-eminence in bad management; in which, if I ſhall ſucceed, *a fortiori*, the leſs culpable muſt be acquitted.

The reaſons of their management have been minutely inveſtigated, and it is not doubted that you will ſuſtain them with that chearfulneſs with which you would encourage good huſbandry.

Pleaſe conſider the ſubjects they cultivate, the climate they enjoy, and the terms on which they have ſtipulated with their landlords, and you will conclude favourably of the rotations they obſerve. The firſt, after fallowing and dunging, is generally wheat. In a ſtiff harſh clay you muſt approve of preferring wheat, who have placed in the front of your favourite ſucceſſions this grain, p. 142, 143, 144. Wheat conſtitutes a conſiderable part of their rents. Wheat brings them moſt money. If it is deferred to the fourth crop in the ſucceſſion, three or four bolls on each acre will be wanting of what it would have produced if it had obtained the firſt place. If to this is added the additional quantity of ſeed which wheat ſown after peaſe or clover will require, it will be found that in the ſoil in queſtion the tenant muſt ſuffer eſſentially by preferring any grain to wheat. Barley would yield a richer crop in the firſt than the ſecond year of the ſucceſſion, but neither barley, oats, nor peaſe, nor any imaginable ſequence of cropping, will in the iſſue prove near ſo profitable as wheat on ſtrong clay grounds. After his fourth crop in

wheat, what can the labourer make of his field? It will bear neither grain nor graſs. As to the latter, when tried on many of theſe fields, ſcarce an hundred ſtone of hay has been the amount of the produce. It is not by the nugatory experiments of this kind that the tenant can pay his rent; which, being in grain, riſes in proportion to the riſe of the prices of victual, and ſubjects him to heavy coſts, if the *ipſa corpora* are not forthcoming. Here indeed the tenant pays no fine for undelivered grain, an indulgence which does honour to the lenity of his maſter, but he ought and muſt pay the high price ſtipulated in the contract between his landlord and his merchant. This the rotation ſpecified, will not by any means afford; and unhappy muſt that tenant be, who, ſeduced by any projects, how ſpecious ſoever, falls ſhort of the bolls he ought to deliver to his landlord. His hay is conſumed by his cattle;—the trifling payments his other projects have brought him, are diſſipated amongſt his domeſtics and otherways; every crop is ſcarce ſufficient for its own demands; embarraſſments ſucceed each other in a long train; a ſtorm gathers around him, nor is land to be ſeen, till his crazy veſſel is wrecked on the rocks.

Such diſaſtrous ſcenes are common. Here they are not to be ſeen. Here are no projectors. Here the farmer ſows wheat, after fallow and dung, in his ſtrong clay lands, beſt adapted to that grain. After his wheat, he ſows barley. Here, ſay you, he is wrong again. Ought not a ligumenous to ſucceed a culmiferous crop? Undoubtedly, if the former will grow, and anſwer the purpoſes of a crop; not otherways. If, on the contrary, ſuch management ſhall diſappoint the huſbandman, not of his ligumenous crop only, but of the whole ſequence, till he fallow and dung again, ought he to make this ſacrifice to the mandates of improvers? Such ſacrifices have repeatedly been made. The conſequence of ſowing peaſe after wheat has uniformly been a miſerable crop of the former; weeds of an enormous ſize ſprung up, and, though cut down early, appeared luxuriant in harveſt, vitiated the ſoil, ſo as the barley and all the following crops were mean and miſerable, in compariſon of thoſe in the ordinary management. Clover ſown with fallow wheat has alſo been tried. The clover was overwhelmed by the wheat in harveſt, and the labourer was diſappointed of green food for his cattle in the following ſeaſon. He was therefore compelled, though reluctantly, to fall in with the ordinary rotation.

The honeſt men who labour theſe fields are no philoſophers; and therefore are not obliged to give the reaſon whence this want of ſucceſs originates. What they ſay, however, is ſatisfactory. Here leſs rain falls than perhaps any where in the kingdom. When rain falls, it quickly filters through a thin ſtratum of clay into an open limeſtone rock, which abſorbs it compleatly; ſo that, from March to October, the influence of rain on the fields is evaneſcent. Fields that have produced a rank crop, when plowed, lie open to the air; the ſtubble keeps the furrows from uniting; the ſeams thus ſeparated admit the peaſe into the bottom of the furrow, where the germen ſearches around for nouriſhment in vain: The falling rains, quickly ſinking into the rock, prevent not its periſhing. Harrowing before ſowing hath no better effect. Twice plowing is a laborious operation for a crop which yields little elſe than ſtraw. The ſeaſon is advanced before the land can carry the cattle, ſtraw *only* therefore is the produce—Straw late, and fit for little but the dunghill. On account of ſuch failure of peaſe, the labourer's ſole reſource is barley.

But in raiſing barley they are accuſed of a further miſmanagement; they plow for this crop no more than twice. Here again they are cenſured for no fault of theirs. In raiſing barley on all their ſtrong fields, they anxiouſly deſire to ſow after the third furrow. Of the importance of pulverizing land that has remained for twelve months under crop, they are abundantly ſenſible. Still, however, they are frequently diſappointed of their wiſhes. It is not till the dry weather ſets in that they can ſtir their land deſtined for barley. Though the field, immediately after being plowed, is harrowed and rolled, if the drought continues (which frequently happens), moiſture ſufficient for vegetation will not remain at ſeed-time. The field, notwithſtanding this unlucky failure of moiſture, muſt be plowed and ſown at the ordinary ſeaſon, but will not ſpring till more than moderate rains fall to drench them. The conſequence is fatal in harveſt, the crop is a mixture of green and ripe corn, which is attended with many diſadvantages. It is only therefore in moiſt ſea-

ſons, that, in ſuch ſoils, ſtirring for barley is practiſed with ſucceſs. Still, however, it is practiſed more than correſponds perfectly with the commodiouſneſs deſirable in harveſt.

To ſtir for barley, the huſbandman is ſtimulated, by the melioration expected by ſuch management of his ſubſequent crop of oats. This and no other grain is expected after barley. From the ſoil under conſideration, graſs cannot ſucceed this grain. Graſs ſeeds ſown in mould ſo parched, ſeldom have proſpered; ſo great is the riſk, that the experiment ſeldom is made.

Peaſe are the only grain that can ſucceed oats. No probable expedient has been left uneſſayed to ſecure on this ſtiff ſoil a crop of peaſe. Still peaſe continue a precarious crop. Every attempt to raiſe beans, in the broadcaſt form, after oats, has failed. You will obſerve they proſper only in a moiſt clay. Trials are made of hand-hoed and horſe-hoed beans, but it is only after a ſeries of years that a judicious huſbandman will ſpeak with deciſion concerning the effects of experiments of any kind. Beans, hand-hoed after barley, ſown in January, have proved a good crop. But it is ſeldom that acceſs to the ground, in this climate, is found ſo early. For peaſe, they ſometimes plow twice; but the crop is late, and conſiſts chiefly of ſtraw, which frequently is ſpoiled of its nutritive qualities by thoſe rains which overtake a late crop. To ward off theſe evils, the common practice is to ſow with the oats twenty pounds of red, and five pounds of yellow clover, and half a buſhel of rye-graſs on the acre of part of thoſe breaks that ought to have produced peaſe. This produces a crop of graſs, which is conſumed green; the following year it yields a crop of hay; in winter thereafter it is dunged on the hay ſtubble; the ſubſequent ſummer produces a third green crop; the field in July is plowed up, and harrowed, thereafter croſs-plowed and plied with break-harrows, and being formed by a third plowing, it is ſown with wheat, and which is followed by the cuſtomary ſucceſſion of crops.

After the crop of oats, clover without ryegraſs is frequently ſown and plowed up for wheat in September, and the produce is generally good. After two years clover, wheat is ſown alſo with ſucceſs. Barley has ſometimes been tried after a green crop of graſs, and on the following year a crop of hay. The barley and following crop of oats were both very good. For the increaſe of the dunghill, peaſe are the moſt common crop after oats. If they turn out a tolerable crop, wheat after one plowing ſucceeds them. Peaſe are often a late crop; no more than one plowing therefore can be given at this ſeaſon to prepare the fields for peaſe-land-wheat. After a ſcanty crop of peaſe, oats after two plowings are ſown; but when the drought ſeizes the ſoil after ſeed-time, the crop is loſt, for it does not ripen. Oats after peaſe never proſper in ſuch ſoils, if ſown after one plowing only. I need not remind you, that after the ſequence of crops which I have deſcribed, the field is fallowed and dunged: Nor is there any difference between oats and wheat, as to their influence on the crop of wheat which uniformly takes place after fallow with dung.

Such is the management which hath the great misfortune to incur your cenſure. It is held up to public view as reprehenſible in a degree ſurpaſſing any other you honour with your notice. After you have vouchſafed your attention to the various circumſtances above ſpecified, it is hoped you will have the candour to retract the cruel judgment you have pronounced. Such retraction would do honour to your own magnanimity, and atone to theſe honeſt men for the pungent mortification they have ſuffered, for being exhibited as the moſt eminent bunglers in agriculture of any in the kingdom. Or if this review of your ſevere ſentence is denied them, be ſo kind to them, and the country, as to favour them with a plan of cultivation which they may proſecute with more ſafety and ſucceſs. The various rotations of crops you have propoſed, would ruin them very quickly. This I may hereafter demonſtrate to your conviction. I have now only to requeſt, in behalf of theſe huſbandmen, that you would take their caſe under your ſerious conſideration, and, having adverted to the ſeveral peculiarities in their ſituation, favour them with ſomewhat more *orthodox* than has hitherto occurred to their ingenuity.

I will not fatigue you at this time with a deſcription of their proceedings in the cultivation of ſoils different from thoſe already deſcribed. Permit me, only before I conclude, to preſent you with the hiſtory of *Kburm-ruz*, a feſtival celebrated every April, tending to give dignity to a moſt uſeful and reſpectable body of men. The king dined in public; then the chiefs of the farmers had the honour of ſitting at

the table with him: when their ſovereign addreſſed them in words to the following effect: "I am one of you: My ſubſiſtence "and that of my people reſt on the la- "bour of your hands; the ſucceſſion of "the race of man depends on the plough, "and without you we cannot exiſt. But "your dependance upon me is recipro- "cal; We ought therefore to be bro- "thers, and live in perpetual harmo- "ny*." If the generous ſpirit which animated the Perſian kings had pervad- ed our rulers, leſs coſtly ſacrifices had been made than thoſe now offered up to an order of men, whoſe exorbi- tance of encouragement is inimical to agriculture; nor would ſo many mortify- ing circumſtances daily occur to the ſimple

HUSBANDMAN.

COPY *of a* LETTER *from Gen.* WASH- INGTON, *in anſwer to Mr* JACOB DUCHE, *late Chaplain to the Congreſs.* [Weekly Mercury, Vol. iii. P. 33.]

REV. SIR,

CONVERTS of every ſort are gene- rally the moſt zealous for the cauſe newly eſpouſed; and the moſt bitter a- gainſt that which they have forſaken. Having forfeited the eſteem of the one party, and not acquired the confidence of the other, they think ſomething ex- traordinary is to be done; and but too generally pay court to their *new* friends, at the expence of their *old*. To what other cauſe can I aſcribe the letter you lately ſent me? My unſuſpecting nature would at firſt have attributed it to friend- ſhip; but, upon reflection, the ſenti- ments, the reaſoning, the apparent ten- dency and deſign—the time, and, above all, the induſtrious manner in which I find it has been publiſhed, have compel- led me to give up that pleaſing idea, and to conſider it, not as the letter of a friend, but of a partiſan. You muſt excuſe, therefore, the freedom of my anſwer, and conſider it, not as addreſſed ſo much to yourſelf, as to the party whoſe ſenti- ments and advice you have in ſo obliging a manner conveyed to me.

The reflections thrown out againſt the committee of congreſs appointed to con- fer with Lord Howe, and the charge brought againſt them of duplicity, pre- varication, and falſehood in their repre- ſentation of that affair, ſurpriſe me much; and I am aſtoniſhed to find a man of Mr Duche's diſcernment ſo much off his guard as to countenance the idle ſugge- ſtions of a diſappointed faction. If the ſtory you tell, of one member of the com- mittee giving one account of the confe- rence, another a different one, and the news-papers a third, ſtill differing from the former, be *falſe*, the matter reſts en- tirely with its author; but if it be true, the Congreſs, Lord Howe, and yourſelf, have much to anſwer for. For if the committee did not make a confidant of yourſelf alone, but went up and down, each of them telling a different tale, it can ſcarcely be ſuppoſed that no member of the congreſs ſhould have perceived their diſagreement, and exerted himſelf to have found out the truth in an affair in which the intereſts of his country were ſo materially concerned. It was incum- bent alſo upon Lord Howe, to whom the report of the committee, and the minutes of the congreſs on the ſame, were ſoon made known, to have contra- dicted what was falſe in it, and to have publiſhed what had been ſuppreſſed; that *we* might have had an opportunity of correcting our error, and *himſelf* have ſtood clear of all the blood and deſolation that were to follow. It was incumbent upon you, alſo, to have publiſhed that relation of the conference, which, you ſay, you had from the mouth of one of the committee, and not to have ſuffered a deception of ſo crying a nature to have gone undetected, for want of that evi- dence which you, even if unſupported and alone, had it in your power to give.

You blame the congreſs, or the com- mittee, or both (for I cannot clearly diſ- cern which you mean), for refuſing to treat with Lord Howe in any other ſtrain than that of independency; though you muſt, upon the leaſt reflection, be ſenſible, they had it not in their power to treat on any other terms. The colonies had de- clared themſelves independent ſtates; and, in that character, had ſent their re- ſpective delegates to congreſs. How, then, could either the congreſs, or their committee, poſſibly treat with his lord- ſhip, unleſs he acknowledged the exiſtence of that power from which ſolely they de- rived their authority to treat. And yet, Sir, you are ſo ſevere as to ſay, that this was "ſufficient proof to you, that inde- pendency was the idol they had long wiſhed to ſet up; and that, rather than ſa- crifice this, they would deluge their coun- try with blood." The congreſs had no more power to ſacrifice the independency

* *Richardſon's Perſian Dictionary.*

of America to Lord Howe, than Lord Howe had to ſacrifice the independency of Britain to the congreſs. I do not mention this to defend the characters either of the committee or congreſs, but only to point out to you my reaſons for diſregarding a ſtory, upon which you ſeem to lay ſo great a ſtreſs, and to enter my diſſent againſt a charge which appears to me ſo injurious and ill-grounded.

The declaration of independency, which you ſpeak of in ſuch harſh terms, appeared to me, at the time it was adopted, to be a meaſure that was not only expedient and neceſſary, but juſt and honourable; and every act, ſubſequent to that event, of the king, the miniſtry, and parliament of Great Britain, has ſerved to confirm me in that opinion. The unjuſt war waged upon us by the people in Great Britain, cancelled every national obligation, and broke every ſocial tie; while that act of their legiſlature, ſo ſhamefully acquieſced in, and approved of by the people, which prohibited every kind of intercourſe with us, forcibly ſevered us from the Britiſh empire, and left us to provide, as well as we could, for ourſelves. The language of Great Britain to the colonies hath uniformly been, "You muſt ſubmit unconditionally, or eſtabliſh your independency." To us was only left to chuſe, either the ignominy of ſlavery, or the hardſhips of an honourable war. We could but loſe our liberty and property at the worſt; and you have more confidence than I have in the juſtice and moderation of our enemies, if you imagine, that even in the firſt inſtance our ſubmiſſion would have procured us peace and ſecurity. There is but too much reaſon to believe, that a ſpirit of enquiry and confiſcation would have ſucceeded the diſbanding of our armies, and the poſſeſſions of many of our moſt virtuous countrymen have been taken from them, to reward thoſe who had been moſt active in our ruin. Before the declaration of independency paſſed, every method that the beſt hearts and the wiſeſt heads of this continent could think of, had been tried, to heal the unhappy breach, but all to no purpoſe. For every inſtance of humiliation on our part, every petition that our loyalty to the king, and our regard for the people of Great Britain, had induced us to ſend over, was retorted upon us with freſh inſult and accumulated injuries; and every ſhip from Great Britain brought us freſh inſtances of the vindictive ſpirit of the parliament, and more troops to carry their oppreſſive meaſures into the ſtricteſt execution. Not contented were the miniſtry with arming the native force of the kingdom againſt us, Germany was ranſacked for mercenaries; and while we were thus powerfully aſſaulted from without, the ſavages of the wilderneſs were cruelly inſtigated to murder our defenceleſs women and children, and the moſt infernal attempt made to deſtroy our domeſtic peace, by offering liberty and reward to thoſe ſervants and ſlaves who would raiſe their hands againſt their maſter's life. Reſentment alone, under ſo many accumulated injuries, proved for a long time a ſufficient bond of union to us, and enabled us to maintain our ground; while the fond wiſh of ſtill continuing united to our parent ſtate induced us to forego that advantage in the conteſt which an earlier eſtabliſhment of order and government would have given us, and to keep open, as long as poſſible, the door of reconciliation upon the former terms. But, my good Sir, your judgment muſt have convinced you, that America, conſiſting of ſo many provinces, independent of each other, and the whole without government or law; with a congreſs without power, and a general without authorities; and with an army of independent men without ſubordination or diſcipline, could not long withſtand the ſpirited invaſion of a ſtate ſo rich and powerful as that of Great Britain. That we were able to withſtand it ſo long, circumſtanced as we were, is rather to be wondered at, than that we were compelled at laſt to declare for independency, and to call in to our aid the ſanctions of government, in order to give ſtability to our meaſures, and weight and dignity to our arms.

When the declaration of independency was recommended by the congreſs, and carried into execution by the colonies, ſuch was the critical ſituation of our affairs, ſo formidable was the force of our invaders without, and ſo ſucceſsful had been the intrigues of our ſecret enemies, and the efficacy of Britiſh gold within, that no other meaſure could have ſaved the great cauſe we were engaged in from utter ruin. A diſtracted people were called upon to declare, whether they would ſubmit to ſlavery, and receive laws from their unrelenting invaders, whoſe enmity they had done nothing to provoke, and whoſe cruelty they had ſo dreadfully ex-

perienced, or aſſert their independency and maintain their freedom. In this caſe, what was to be done? Ought we to have ſubmitted to the unlimited claims of the people of Great Britain, upon our liberty and property? Even Mr Duche himſelf, in the letter now before me, allows that we had a right to conſtitutional liberty; and dares not avow (his good ſenſe, his feelings, his honour, will not permit him to avow it), that conſtitutional liberty could exiſt under ſuch claims.

We had a right then to conſtitutional liberty, and conſtitutional liberty had been denied us. We had petitioned again and again for a redreſs of our grievances, and our petitions had been rejected with ſcorn, and followed with freſh injuries. I will further ſuppoſe, for argument's ſake, that, till what you call the *haſty and ill-adviſed* declaration of independency, the conduct of America had been ſuch as to meet with your approbation, if not ſupport. Permit me then to aſk you, Sir, to what preciſe moment of time ſhould we have carried on our unavailing oppoſition to the Britiſh arms, and labouring as we did under ſo many diſadvantages, before you would have adviſed us to have taken that reſolution (I mean of independency), which owing ſolely to the time, one would think, at which it was taken, has given you ſo much offence?

Every proper, every becoming ſtep, had been taken by America, unconditional ſubmiſſion alone excepted, to appeaſe the reſentment of Great Britain, and to lead to meaſures of peace; and you cannot but allow, that it was the known and declared reſolution of Great Britain, either to lay America at her feet, or to loſe her in the conteſt. This was clearly conceived in America to be the determination of the court and parliament of Great Britain; and every ſubſequent tranſaction has but too plainly convinced us, that our apprehenſions were neither ill grounded nor unjuſt. This being the opinion of the Americans, how long ſhould they have ſuffered their country to have remained without government or laws, and to have confided in the juſtice of their cauſe alone, in a ſtate of the extremeſt anarchy, to have defended them againſt one of the moſt powerful invaſions ever brought againſt any nation? Should they, in theſe circumſtances, have waited ſtill one, two, three, or ſeven years longer, to the riſk and hazard, nay, to the moſt certain deſtruction of their civil and religious liberties, and every thing dear and valuable, before they declared themſelves independent? Or were they not juſtified in immediately falling upon that meaſure which could alone procure the countenance of foreign ſtates, and enable them to ſtand their ground the very moment they were convinced of the hoſtile intentions of Great Britain? In ſhort, Sir, it cannot be denied, that the moment the parliament of Great Britain declared that the Americans muſt either ſubmit unconditionally to *their* arms, or maintain their freedom by their *own*, that very moment the declaration of independency became the meaſure of juſtice, policy, and virtue.

Having thus given you my private opinion concerning the declaration of independency, I would beg your patience, while I ſpeak a few words in reply to that part of your letter wherein you adviſe the immediate reſcinding of that declaration. You ſay that "wiſdom and humanity call for ſome ſacrifices to be made, to prevent inevitable deſtruction," and point at the declaration of independency, as one thing to be ſacrificed. But whatever ills may attend our abiding by that act, I am apprehenſive the reſcinding of it would prove our certain ruin. It is the bond of union to America. It is the pledge we have given to the world. Maintain it, and we are united and invincible; our alliance is courted; and our flag reſpected in foreign ports. Diſſolve it, and we are undone; for the congreſs immediately loſes its authority; our provincial governments are deſtroyed; our army is inſtantly diſbanded, and every foreign port becomes ſhut againſt us. If this is "an inviſcible bar to an accommodation," no accommodation can take place; for ſo far from reſcinding it, as a previous meaſure, we dare not even treat of peace, if, in the preliminary only, ſuch an idea is thrown out in the remoteſt manner.

But why ſhould we, in this ſtage of the buſineſs, wiſh to purchaſe peace at the expence of our independency? or, to avoid the evils of an almoſt expiring war, be content to live ſlaves for ever? Was conſtant peace to be the neceſſary conſequence of our ſubmitting to Great Britain, we ſhould, even then, purchaſe it at too dear a rate; but it by no means follows, that our ſubmiſſion to Britain would ſecure us from future wars. I rather think we ſhould be loſers by our

ſubmiſſion, even in this view. At preſent we know the worſt that Great Britain can do againſt us; and we have reaſon to hope, by the bleſſing of Divine Providence, that we ſhall be able to preſerve our independency, and to procure an honourable peace. When this end is accompliſhed, America will have no more wars to dread; for ſhe can never, thenceforward, have any poſſible ſubject of contention with the powers of Europe. But if we again become dependent on Great Britain, we become neceſſarily involved, through her, in European politics, and ſhall be obliged in courſe to take a part in almoſt every war in Europe. It would be bad policy, therefore (confiſcation and puniſhment out of the queſtion), having been compelled to take up arms, and almoſt ſeeing the end of our troubles, now to lay them inglorioufly down; and for a very ſhort anticipation of peace, to involve ourſelves and our poſterity in the inevitable neceſſity, as dependent ſtates, of waſting our blood and treaſure in future wars; wars by which we ſhall ſuffer much, but from which we ſhall never be permitted to reap the leaſt benefit. For of this we may be certain, that from thenceforth we ſhould find, not a tender parent, but a jealous ſtep-mother in Great Britain, whoſe conſtant aim it would be to keep us poor by her impoſitions, and ſubmiſſive by her armies.

It is poſſible alſo, ſhould we go back to our former ſtate of dependence, that ſo jealous as ſhe will thenceforward be of any incroachments on her authority, by us, and ſo jealous as we alſo ſhall be of any invaſion of our liberties, by her, that a ſubject of diſpute may ſoon ariſe, and the flames of war be again kindled between us. The kings of Great Britain, in the mean time, having their eye uniformly fixed upon the increaſe of their authority, and, in particular, upon the humiliation of America, will be found prepared to avail themſelves of every opportunity that a high ſpirited, but much divided country, may throw in their way; and our colonies will either ſoon fall, one after another, ſacrificed to the ſmothered reſentment of Britain, or be obliged again to have recourſe to arms, againſt an enemy prepared for the attack, under every diſadvantage of weakneſs, diſunion, and ſurprize. The hatred of the Romans was not greater to the Carthaginian ſtate, than that of Great Britain to America. Let us never therefore conſent to ſurrender our arms, by relinquiſhing the power of the ſword, but be wiſe by the experience of others, and remember the fate of Carthage.

I thank you for the juſtice you do me, in ſaying that I engaged in the ſervice of my country from motives perfectly diſintereſted; and I eſteem it my duty to continue in ſuch ſervice, as long as I can do it with utility to my country, and honour to myſelf. I will allow, "that my moſt intimate friends ſhuddered at the thoughts of a ſeparation from the mother country;" and I will be free to own to you, that no one could, once, be more averſe to ſuch a meaſure than myſelf. But at that period we had much to hope for from the friendſhip of Great Britain, and every thing to fear from her reſentment. *Now*, we have but little to fear from her reſentment, and nothing to expect from her friendſhip. You ſay, that many reſpectable characters have withdrawn from the congreſs; but it is not at all to be wondered at, conſidering the fatigue, delicacy, and importance of the ſtation, that ſome gentlemen, from age or infirmity, and others, from the ſituation of their private affairs; or, perhaps, from contradiction in ſome favourite purſuit, have thought proper to retire from it.—The gentlemen you allude to might have wiſhed ſome things in our conſtitution otherwiſe than they are; but they ſhould have conſidered, that in queſtions which are to be determined by the common voice, it is almoſt impoſſible that every individual can be pleaſed. I would ſtill however hope, that every gentleman you have named is a determined enemy to the claims of Great Britain, and when the preſent mode of government is a little better eſtabliſhed, will ever be found among its real friends and ſupporters.

During the whole of this important ſtruggle, I have endeavoured to inform myſelf what it was my duty to do; and in the diſcharge of what I eſteemed my duty, I have never ſuffered myſelf to be biaſſed by private friendſhips, nor influenced by great names. Truth is not altered by the dereliction of its advocates. I ſhould eſteem myſelf unworthy of that confidence which my country has placed in me, was I to quit her ſervice, becauſe a few rich and cautious men had withdrawn from her councils. Such perſons, in times of difficulty and danger, have been ſeldom found among the friends of

mankind. I engaged not to ſerve the congreſs, but my country; nor to obey the congreſs, as conſiſting of *this* or *that* man, but as conſiſting of men choſen by my country to convey to me her ſacred voice. I ſhall take no other notice of your reflections upon the preſent congreſs in general, and Mr Hancock, and the New-England delegates, in particular, (becauſe I am convinced that in your cooler moments, you muſt wiſh that that part of your letter had never been written) than juſt to obſerve, that they have the beſt, the moſt deciſive, and moſt honourable teſtimony in their favour—the voice and ſelection of their fellow-citizens.

As to the army, I have uſed my beſt endeavours to put it upon a proper footing, and in this I have been ſucceſsfully aſſiſted by many gentlemen, that I muſt ever look up to with reverence, as much my ſuperiors both in the theory and practice of war. We have met with difficulties, but they are overcome, and we find ourſelves improved by our trials. If it ſhould pleaſe God, that I ſhould be deprived either of life or liberty, I am confident my country would regret it; but I am happy in the belief that ſhe has many officers very capable of ſupplying my place, and of conducting her armies with equal judgment, and I ſhould hope with more ſucceſs.

That my countrymen love and eſteem me, is an idea that I entertain with pleaſure; but that I alone am the ſupport of the congreſs, and that the exiſtence of the army depends upon me, is an opinion that can be propagated only to ſow the ſeeds of jealouſy among us, and to keep up the delluſion of the Britiſh miniſtry. The American army does not conſiſt of mercenaries, who, from the ſmallneſs of their pay, are almoſt compelled to plunder, and who, in times of civil commotion, have generally been found eager to follow the moſt daring leader; but of men who have inrolled themſelves only to defend their country, and are no otherwiſe attached to their commander, than as he proves himſelf a friend to the public cauſe. I is the ſervant of the public, intruſted with the command of her armies. I am obliged; give to any other general the commiſſion I have the honour to bear, and I will enſure him equal obedience.

But, were it otherwiſe, and that my perſonal weight was ſuch as you repreſent it, what is the uſe that you adviſe me to make of it? Surely, not to imitate the conduct of Monk, and, with the army at my heels, to overawe the congreſs, and to let in deſpotiſm, and all its train of evils, like a deluge upon my country! No, Sir! I may fall with my country, but I will never riſe upon its ruins: I may be happy in a virtuous poverty, but I cannot be infamous and contented.

Theſe, Sir, are my ſentiments; and though I may forfeit your friendſhip by my freedom, yet permit me to hope, that I ſhall be able to preſerve your eſteem.

What iſſue it may pleaſe God to give to this unhappy war, is uncertain; but it is pleaſing to me to reflect, that, amidſt the viciſſitude of human affairs, and the various calamities incident to this probationary ſtate of being, He hath been graciouſly pleaſed to conſtitute every man the guardian of his own honour. G—— W——.

[*We leave our readers to judge of the authenticity of the above letter.*]

For the WEEKLY MAGAZINE.

Thoughts on being Officious.

NOTHING can be more dangerous to a man's reputation, in any department of life, than an inclination to be officious, or always too ready to ſerve others.—This unhappy turn of mind among the ignorant, ariſes either from vanity, or a deſire to be thought wiſe and friendly by their acquaintances; it, on the contrary, is practiſed by the deceitful and cunning, from a deſign to cozen and cheat others, in expectation that in the iſſue they will get their own private ends accompliſhed, under pretence of ſerving their unwary confidants. But as all extremes baffle the end propoſed, ſuch conduct never fails to procure for its votaries the character of fooliſh, impertinent, or little minded; and it may be held as a ſure maxim, that every officious perſon is either a knave or a fool.

There is even a poſſibility of offending a generous mind, by offering it too much friendſhip—A good heart is like a juſt count-book; it faithfully records acts of gratitude, and enjoys a certain degree of internal approbation in returning them; it is ever unwilling either to aſk or receive what it cannot requite, and is equally anxious to repay while the favour is upon its ſide: The reverſe holds true in

the behaviour of the officious perſon; he will not allow you to reward him in his own coin; he will either have nothing in return, or that which his benefactor is unwilling to part with.—And thus, while he grants you a favour he beggars your expectation;—and therefore we are diſpleaſed with any one, who will ſay, he has done us no favour, while we are conſcious of the very reverſe.

Such is the diſguſting behaviour of all officious perſons; they, on every occaſion, are too willing to ſerve us; they grant us a favour before they give us time to aſk it—we reflect upon ſuch conduct in our moments of leiſure, when we diſcover that this feigned friendſhip deſerves the name of diſſembled hypocriſy; and that the honeſty of the greyhound is but a cloak for the flattery of the ſpaniel. We muſt ever entertain an averſion to ſuch treatment, in proportion as the favour we received would have excited ſuperior pleaſure had we obtained it at our own requeſt, after great trouble and repeated application.

Where there is no labour there is ſeldom any love.—A hero will diſdain to vaunt of a victory which was eaſily obtained, though perhaps of much greater conſequence to his ſovereign than a former conqueſt, wherein he had received many wounds and ſcars, and exerted his utmoſt courage and activity. The mind, as well as the body, is made for action; and hence it is but natural for us to think meanly of all thoſe performances which require little exertion either of mind or body.

This is well exemplified in real life, from the conduct and character of OFFICIOSUS and IGNORATUS.—The former is poſſeſſed of every endowment which a liberal education, maſculine good ſenſe, and experience of the world, ever inſpire; but, from a miſtaken lenity and officiouſneſs of character, he deprives himſelf of the juſt reputation of great natural parts and real virtue.—The latter, on the contrary, is deſtitute of all knowledge, either natural or acquired; he has no moral virtue but honeſty, no endowment uſeful to conduct him thro' life but *pride*; and even pride, which is ſaid to be one of the worſt of vices, yet upon *Ignoratus* it has a quite different effect, and, what may be thought a paradox, it more than overbalances all *Officioſus's* virtue and knowledge;—they are both in public office; and ſuch are the baneful effects of officiouſneſs, and a too keen deſire of public fame, that *Officioſus* has laboured for theſe ſeveral years paſt to obtain it; and yet, notwithſtanding, ſo unſucceſsful has he been, that in public he is deſpiſed, and in private his conduct is a common topic of laughter and ridicule.

When he does any one a favour, to appearance he is the perſon obliged; in converſation he is noiſy, pompous and affected: ſuch behaviour makes the public and his intimates believe that he is ignorant though he ſeems wiſe; ignorant, becauſe he is vain, and little minded becauſe he is affected.

How different is the public reputation and behaviour of *Ignoratus*? It is a matter of the greateſt difficulty to make him do any mortal the ſmalleſt favour; when he ſhould ſpeak, he either ſays nothing at all, or utters a few words with a ſaucy air, becauſe he can neither ſpeak or compoſe one rational ſentence. Yet ſuch is the ſtupidity of mortals in their intercourſe with the world, that, when a man, dreſſed in the habit of a gentleman, ſeems more ready to hear others than to ſpeak himſelf, we ſuppoſe ſuch a perſon to poſſeſs a leſſer or greater degree of knowledge, juſt in proportion as he gives us an opportunity to expoſe our weakneſs.—Such are the contraſted characters of *Officioſus* and *Ignoratus*; the one is poſſeſſed of great abilities, but cannot uſe them properly; the other of none, either natural or acquired, and yet, by the application of a happy inſenſibility, he has obtained from the public the character of a man of parts, which all the wiſdom and knowledge of *Officioſus* will never be able to procure.

Officioſus we imagine has neither knowledge nor virtue, becauſe he is ever anxious to preſent them to our view. On the contrary, the ſilence and reſerve of *Ignoratus* we impute not to ignorance but modeſty, and therefore we believe him to be poſſeſſed of every endowment which miſtaken notions can conjecture, or fancy conceive: On this is founded his preſent dignity of character, which he has acquired more from the effects of a bewildered imagination than his own deceit.

From theſe examples it is evident, that to obtain a good public or private character, does not depend ſo much upon our having great abilities, as upon uſing what abilities we have with prudence and caution. CENSOR.

On the Slow Progreſs of bringing Manufactures to Perfection.

To the PRINTER, *&c.*

SIR,

SOME people are apprehenſive, that, if America becomes independent, it will ſoon be able to rival England in manufactures, and conſequently in commerce. Theſe fears appear to me to be altogether groundleſs, and thoſe who entertain them ſeem to be but little acquainted with the hiſtory of manufactures, and the ſlow progreſs they always have made, and always muſt make in every country.

Scotland has long enjoyed the ſame advantages with England; yet how greatly inferior is Scotland to England in point of manufactures! The truth is, that there is not a perſon in Scotland, who has the leaſt title to the character of a gentleman, that wears any cloth of home-manufacture. Amongſt this claſs of men, Engliſh, or, as it is there called, *broad cloath*, is the univerſal wear *.

It is now near a century ſince the Engliſh became poſſeſſed of the ſilk manufactory; yet, I believe, it will be generally allowed, that they cannot make ſilks ſo fine, or afford them at ſo low a price, as the French. Nay, how long was it before they could equal the Flemings in the manufacture of woollen cloth! And even after they had equalled them in this particular, how much longer was it, before they could learn the art of giving it a proper dye! So late as the reign of Queen Elizabeth, and I am not ſure but till a much later period, we were obliged to ſend our cloth to Holland, in order to have it dyed; at leaſt ſuch cloth as was to be dyed a ſcarlet or crimſon colour. And I have been aſſured by very good judges, that the Dutch ſtill excel us in the beauty and durability of ſome particular dyes.

This ſlow progreſs in the improvement of manufactures is owing to the difficulty of properly dividing labour. In a rude ſtate of ſociety, every man exerciſes almoſt every trade. He is his own maſon, his own carpenter, his own taylor, his own ſhoemaker, &c. When men are advanced further in civilization, theſe different trades are allotted to different claſſes of men; and conſequently the work is performed not only better, but with greater expedition. But this, though ſeemingly a conſiderable, is in reality but a very ſmall ſtep towards carrying manufactures to the higheſt degree of perfection. In order to bring them to this ſtate, not only the different manufactures, but the different branches of the ſame manufacture, muſt be executed by different men.

And how difficult it is thus to divide and ſub-divide labour, may be eaſily judged from the following circumſtances. In the Highlands of Scotland they have not yet learned the art of tanning leather, and conſequently their ſhoes, or, as they are there called, *brogues*, are made of a piece of raw hide, the ſoal being no thicker than the upper-leather. Even in many parts of the Lowlands of Scotland, every ſhoemaker tans his own leather; whence we may conclude, that neither are theſe ſhoes well made, nor the leather well tanned. In England, on the contrary, the buſineſs of a ſhoemaker, and that of a tanner, are two diſtinct things; and a ſhoemaker knows no more of tanning leather, nor a tanner any more of making ſhoes, than he does of building a ſhip, or conſtructing a palace.

Of the great advantages of the diviſion of labour, in producing manufactures, not only in greater perfection, but in greater plenty, I ſhall give you a ſtriking inſtance; and this I cannot do better than in the words of Dr Smith, in his ingenious "Inquiry into the Nature and Cauſes of the Wealth of Nations," to whom I muſt likewiſe own myſelf obliged for the firſt idea of the ſubject.

"To take an example therefore (ſays he) from a very trifling manufacture, but one in which the diviſion of labour has been very often taken notice of, the trade of a pin-maker: A workman not educated to this buſineſs (which the diviſion of labour has rendered a diſtinct trade), nor acquainted with the uſe of the machinery employed in it (to the invention of which the ſame diviſion of labour has probably given occaſion), could ſcarce, perhaps, with his utmoſt induſtry, make one pin in a day, and certainly could not make twenty. But in the way in which this buſineſs is now carried on, not only the whole work is a peculiar trade, but is divided into a number of branches, of which the greater part are likewiſe peculiar trades. One man draws out the wire, another ſtraights it, a third cuts it, a

* *This gentleman ſeems to be miſinformed, as the caſe is now much altered.*

fourth points it, a fifth grinds it at the top for receiving the head; to make the head requires two or three diſtinct operations, to put it on is a peculiar buſineſs, to whiten the pin is another; it is even a trade by itſelf to put them into the paper; and the important buſineſs of making a pin is, in this manner, divided into about eighteen diſtinct operations, which, in ſome manufactories, are all performed by diſtinct hands, though, in others, the ſame man will ſometimes perform two or three of them.

"I have ſeen a ſmall manufactory of this kind, where ten men only were employed, and where ſome of them conſequently performed two or three diſtinct operations. But though they were very poor, and therefore but indifferently accommodated with the neceſſary machinery, they could, when they exerted themſelves, make among them about twelve pounds of pins in a day. There are in a pound upwards of four thouſand pins of a middling ſize. Thoſe ten perſons, therefore, could make among them upwards of forty-eight thouſand pins in a day. Each perſon, therefore, making a tenth part of forty-eight thouſand pins, might be conſidered as making four thouſand eight hundred pins in a day. But if they had all wrought ſeparately and independently, and without any of them having been educated to this particular buſineſs, they certainly could not each of them have made twenty, perhaps not one pin in a day; that is, certainly, not the two hundred and fortieth, perhaps not the four thouſand eight hundredth part of what they are at preſent capable of performing, in conſequence of a proper diviſion and combination of their different operations."

From this inſtance we may ſee the difficulty of carrying manufactures to the higheſt degree of perfection, and what a long time it neceſſarily requires before nations arrive at that eminence, in this particular, to which they may attain. The body politic has been frequently compared to the animal body. Like that, it is ſaid to have its infancy, its youth, its manhood, and its old age: But what one year is to a ſingle man, perhaps not even a hundred years are to a whole nation. And if a man muſt employ ſeveral years in learning a trade, it is natural to conclude, that ſome hundreds of years muſt neceſſarily elapſe, before a nation can excel in any particular manufacture: For as to a nation's excelling all others in every manufacture, there is not, I believe, an inſtance to be found in hiſtory.

Let us, therefore, no longer alarm ourſelves with the imaginary fears of America's rivalling England in trade and manufactures. If ever that happens, it muſt be after the expiration of ſome centuries; and that points to a period ſo remote, that againſt the events of it no human ſagacity can provide.

POLITICUS.

ACCOUNT *of a* CLERGYMAN.

THAT admiration is the effect of ignorance, is a truth univerſally confeſſed; and nothing ſo forcibly excites the wonder of the illiterate, as the character of profound erudition.

Dazzled by the ſplendour of literary honours, many an honeſt parent has prevented his ſon from acquiring a fortune behind the counter, to ſee him ſtarve in a pulpit.

Theſe reflections were occaſioned by meeting an old friend at a coffee-houſe one evening laſt week. His looks were not ſleek and pampered enough to miſtake him for a Canon or a Dean; and he ſufficiently apologized for the ruſtineſs of his coat, by the following narrative:

"My father (ſaid he, after ſome preliminary converſation) was a ſhoemaker of tolerable buſineſs in London; a very honeſt man, and very much given to reading godly books, whenever he could ſteal a moment from the lap-ſtone and laſt. As I was his only child, he took great delight in me, and uſed frequently to ſay, that he hoped in time to ſee me Archbiſhop of Canterbury, and no ſuch great matter neither; for as to my parentage, I was as good as many a one that had worn a mitre; and he would make me as good a *ſcholard* too, or it ſhould go hard with him.

"My deſtination to the church was thus unalterably fixed before I was five years old; and, in conſequence of it, I was put to a grammar-ſchool in the city, whence, after a thouſand perils of the cane, and perils of the rod, I went to the univerſity, on an exhibition of fifteen pounds a-year, which my father obtained from one of the city companies with no ſmall difficulty. So ſcanty an allowance would by no means defray the enormous expences of univerſity education; and

my father, whose pride would not let me appear meaner than my companions, very readily agreed to pay me forty pounds out of the yearly profits of his trade, and to debar himself from many innocent gratifications, in order to accomplish in me the grand object of all his ambition.

"In consequence of my father's desire, that I should complete the full term of academical education, I did not go into orders till I was of seven years standing, and had taken the degree of master of arts. I was, therefore, incapable of receiving any pecuniary emoluments from my studies till I was six and-twenty. Then, however, I was resolved to make a bold push, and to free my father from the burden of supporting me with half the profits of his labours. The old man was eager for me to attempt to get some kind of preferment; not, as he would generously say, that he wanted to withdraw his assistance, but that he thought it was high time to begin to look up at the bishopric.

"I hastened to London, as the most ample field for the display of my abilities, and the acquisition of money and fame. Soon after my arrival, I heard of a vacant lectureship, and though I was an entire stranger to every one of the parishioners, I resolved to trust my cause to honest endeavours, and a sedulous canvass. I shall not trouble you with an enumeration of the several indignities I suffered (for I had not lost my university pride), from being under the necessity to address, with the most abject supplication, chandlers, barbers, and green-grocers. Suffice it to acquaint you, that myself, and another young clergyman of regular education, appeared, on the day of election, to have but seventeen votes between us; and that a methodistical enthusiast, who had once been a carpenter, bore away the prize with a majority of a hundred and twenty.

"Though disappointed, I was not dejected; and I applied to a certain rector for his curacy, the duty of which consisted in no more than prayers twice-a-day, a sermon on Sunday, and innumerable burials, christenings, and weddings. I thought myself happy, however, in being offered forty guineas a-year, without surplus or surplice fees; but how was I chagrined, on being told by the rector, on the very first Sunday I went to officiate, that I need not trouble myself, as another gentleman had undertaken the whole duty at forty pounds!

"I waited now a considerable time in expectation of something to fall, but heard of nothing in which there was the least probability of success, unsupported, as I was, by friends, and unknown to fame. At last I was informed by an acquaintance, that a certain clergyman in the city was about to resign his lectureship, and that he would probably resign in my favour, if I were early in my application. I made all the haste I possibly could, to reach this gentleman before his resignation; and found very little difficulty in persuading him to intercede in my favour. In short, his endeavours, joined to my own, secured the lectureship, and I was unanimously chosen. The electors, however, expressed a desire, that I would quit my place of residence, which was a long way off, and live in the parish. To this request I consented, and immediately fixed myself in a decent family, where I lodged and boarded for fifty pounds a-year; and, as I was not so ambitious as my father, I congratulated myself on the happy event, and sat down contented and satisfied. But, alas! how was I confounded, when my collectors brought the annual contribution, to find it amounted to no more than the exact sum of twenty-one pounds, two shillings, and three-pence, three farthings!—I was under an immediate necessity of discharging my lodging, resigning my preferment, and quietly decamping, with the loss of a considerable number of solid pieces.

"Thus, Sir, (said he) have I now, for these last twenty years, been tossed about in the world, without any fixed residence, and without any certain prospect of bread. I must not, however, complain, as I am well assured there are hundreds in the metropolis in situations exactly similar to mine. Sometimes, however, I cannot help being foolish enough to imagine, that I might, perhaps, have been happier, and I am sure I could have been richer, had I been brought up to my parental awl and last. My poor father died about two years ago, and I have reason to think, his disappointment and sorrow for my ill success hastened his dissolution.

"I now support myself tolerably well in the capacity of what the world ludicrously calls a hackney parson. And tho' I do not get quite so much as a journeyman shoemaker, I make shift to keep soul and

body together; and I thank God for that. If, Sir, you could recommend me to a half-crown job, here is my addreſs, up four pair of ſtairs."

He was going to give me a direction to him, when I was obliged to get up, in order to conceal a tear that ſtruggled to flow down my cheek. However, I turned round to him again, and privately ſlipping a paſſe with a few guineas into his hand, took my leave of him; not without ſevere reflections on thoſe parents, who, to indulge a childiſh vanity, bring up their offspring to miſery and want.

On SHROVE TUESDAY.

To the PUBLISHER *of the* WEEKLY MAGAZINE.

SIR,

AS it appears from the peruſal of your Miſcellany, that you commiſerate the diſtreſſes, and have a concern for the welfare of the lower part of the creation, and that there have ſtood up advocates for them among your correſpondents, who have moſt humanely and ingeniouſly eſpouſed and pled their cauſe (the cauſe of thoſe that cannot open their mouths and ſpeak for themſelves, but ſuffer in ſilence, and groan unregarded,) againſt their unhuman oppreſſors; I am perſuaded it will be highly pleaſing both to you and your benevolent correſpondents, to be informed of any ſignal inſtance of the good effects of your joint labours, in this reſpect, upon the minds of your readers. On purpoſe, therefore, to communicate to you the following fact, I have written you this epiſtle, and beg you will communicate the ſame to your correſpondents through the channel of your Magazine; namely; "That ſome days before laſt Shrove Tueſday (1777), a young gentleman of rank (the ſon and heir of a noble family) told me that he had formed a deſign of going to, and having *a fowl or two*, at one of thoſe equally mean as cruel diverſions, which, to the diſgrace of this country, the annual return of this day brings along with it, but that a paper, which appeared about that time in your Miſcellany, had ſo ſhaken his reſolution, that he then did not think he would go."—"'Tis certain, ſays my Lord Cheſterfield to his ſon, that humanity is the particular characteriſtic of a great mind."

What I have juſt now related, as it ſhows both humanity and candour, reflects honour on the young gentleman, as well as on the author of the paper, which I remember I read with ſingular ſatisfaction: But my chief deſign in mentioning it is, that it may ſerve as an encouragement to you and your correſpondents to perſevere in your laudable endeavours to bring into diſrepute and diſgrace every inhuman, and conſequently unchriſtian practice. It is the general opinion of thoſe who think favourably of human nature, that the numberleſs barbarities committed on the inferior animals by men, are more to be imputed to thoughtleſſneſs and the prejudices of education, than to any malignity of temper or depravity of heart; and ſurely to bring men to correct their prejudices, and to think and act a-right, is an object worthy the pens of an Addiſon and a Steel to aim at. But that my humble pen, Sir, may not too much encroach upon your patience, I ſhall only beg leave to conclude this well meant letter, with expreſſing my wiſhes and my hopes, that you and your correſpondents will continue, with your wonted humanity, to inculcate, from time to time, on the minds of your readers, the duty of mercy, and the ſin of cruelty, to brutes. For this your own hearts will approve of you, and the Father of the Univerſe will, I hope, reward you. For this too you will obtain the applauſe of every truly compaſſionate mind, or, to ſpeak in more polite phraſe, of every man of feeling (and where is he that would not wiſh to be *thought* at leaſt a man of feeling!). In a word, by this you will diſpleaſe none but thoſe who are devoid of every ſentiment of tenderneſs and humanity; and what is a man without humanity?—a *braſt*—and, of all beaſts, the *worſt*! in the eſtimation of,

Yours, &c.

An Honeſt Man.

Shrove Tueſday, 1778.

Memoirs of BONNA *the Shepherdeſs: From gleanings of Biography.*

BONNA was the daughter of a ſhepherd of the Valteline, a fruitful valley at the foot of the Alps, and the grand paſs between Italy and Germany. As ſhe was one day guarding her flocks, Peter Brunoro, an illuſtrious Parmeſan general, loſt his way near the ſpot where ſhe attended her innocent companions. Brunoro politely accoſted the rural maid, to enquire the road, but was ſo ſtruck

with her beauty, and ſo pleaſed with her courteous anſwer, that he diſmounted and entered into converſation with the ſhepherdeſs. Bonna was no prude, and ſhe had wit enough to diſtinguiſh a gentleman from a ruſtic; in ſhort, her vivacity, and a certain air of modeſt aſſurance, admirably calculated to hit the taſte of an officer, had ſuch an effect upon him, that he fell in love with her, and carried her off. From this time, we are to conſider her not as the Arcadian ſhepherdeſs, but as Brunoro's miſtreſs.

Finding that ſhe had a bold maſculine ſpirit, he took great pleaſure in dreſſing her in men's cloaths; and he had the ſatisfaction to obſerve, that ſhe was charmmed with the frolic! Brunoro ſoon learned her to manage the fleeteſt courſer, and as he was remarkably fond of hunting, ſhe was always of his party, and acquitted herſelf to the aſtoniſhment of all the cavaliers.

A quarrel happening ſome time after between Francis Storza, Duke of Milan, and Alphonſus, king of Naples, Brunoro quitted the ſervice of the king his maſter, and went over to the duke of Milan's party: Bonna, his faithful miſtreſs, accompanied him, and ſignalized herſelf in the firſt campaign. The difference between the contending parties being accommodated by the interpoſition of mediators, Brunoro was received again into the ſervice of Alphonſus, and Bonna was preſented to the king as a young Amazon: her talents for war and politics became every day more and more conſpicuous; and, upon a rupture between the Venetian republic and the duke of Milan, ſhe had the addreſs to negociate, at Venice, the command of the Venetian army, with an appointment of 20,000 ducats per annum during the war, for Brunoro. The general, in gratitude for ſuch ſignal ſervices, married his benefactreſs; and after this event, ſhe placed no bounds either to her conjugal affection, or her love of arms. She accompanied her huſband wherever he went; and while the general was engaged upon ſome other ſervice, ſhe headed a detachment, and took the caſtle of Pavarou, near Breſcia, from the Milaneſe, by aſſault.

The ſenate of Venice honoured her with diſtinguiſhed rewards; and placing an unlimited confidence in both huſband and wife, ſent them to the ſuccour of Negropontus, attacked by the Turks. They defended this iſland ſo ably, that during the time they commanded, the Turks deſiſted from all further attempts on the place. Brunoro died in this honourable ſtation, and was buried by the inhabitants with great funeral pomp. Bonna died, on her return to Venice, at a ſmall town of the Morea, leaving behind her two children, and an immortal reputation.

ANECDOTE.

A GENTLEMAN of large fortune purchaſed a very fine garden, and had the following inſcription placed over the door: "This garden ſhall be given to the man who can prove that he is perfectly happy and ſatisfied:" The only method he could poſſibly take to prevent giving it away, though his inſcription ſeemed to promiſe it. One day as he was walking in it, a young ſtranger came up to him accoſted him, and aſked for the maſter of the garden. Sir, ſaid the gentleman, I am the owner, what are your commands with me? I am come, replied the ſtranger, to take poſſeſſion of this beautiful ſpot, for no man upon earth is more happy and contented than myſelf. ---" No, no, returned the gentleman, if you were thoroughly ſatisfied, you would not aſk for the poſſeſſion of my garden."

Original Anecdotes of the late Mr Foote.

FOOTE happening to ſpend an evening with two dignitaries of the church, the converſation inſenſibly turned upon ſome point of polemical divinity, which the two churchmen took up on different grounds with great warmth. Foote, during the conteſt, took no other ſhare in the debate, than in recruiting their ſpirits by conſtantly keeping their glaſſes filled. At laſt one of them turned about and begged of him, as he could at times be as argumentative as witty, he would give his opinion on their differences: "Not I, by G— (ſays Foote), I make it a rule never to meddle in *family affairs*."

WHEN Foote was in very diſtreſſed circumſtances, he was applied to by a bookſeller to write "A Syſtem of Cookery." "Egad, ſaid Sam, you are miſtaken, I know nothing about eating in theory; but as to practice, I think I could back myſelf even againſt Handel."

POETRY.

For the WEEKLY MAGAZINE.

ELEGIAC LINES, *inscribed to the Memory of Lieutenant* JAMES GORDON, *of the 36th regiment of foot, who died at New York the 31st October, 1777, of the wounds he received on his return from the attack on Fort Montgomery.*

Dulce eſt pro patria mori.

WHEN life is yielded to command of fate,
Which, in its tranſient ſublunary ſtate,
No emanation gave of merit's power
Between the *natal* and the *mortal* hour;
But vegetated on, nor grac'd the earth,
But dropp'd in its *locality* of birth;
Theſe *vital cyphers* when they meet their doom,
No leſs their memory than the grave *inhume;*
Borne by oblivion to the tomb's domain,
A demonſtration—that they liv'd in vain:
Brightly contraſted are the tributes paid
To heav'nly worth, in glory's aſhes laid:
To thoſe, who with a martial ardour fir'd,
Seeking renown—triumphantly expir'd;
O'er their remains fame Io PÆANS ſings,
The globe reſponſive with their praiſes rings;
Such the reward of the illuſtrious dead!
Such thine, brave youth! who honourably bled!
Short was thy race, but gloriouſly 'twas run,
Soon was thy *orient a meridian* ſun.
Call'd forth to quell inimical alarms,
You dauntleſs fac'd an adverſe hoſt in arms:
In dangers firſt, heroically great,
You ſhar'd war's conqueſt, and you met its fate;
Replete with honours which your ſoul deſir'd,
You fell lamented, envy'd, and admir'd.
While for thy loſs is ſhed the kindred tear,
Unfading laurels canopy thy bier:
While for a ſon the father deeply grieves,
Fame founds in comfort—that the hero lives.
That breaſts like thine, of ſuch celeſtial frame,
In meeting death acquire a deathleſs name.

Feb. 5, 1778. G. S——D.

TWO ADDITIONAL ODES *to the Firſt Book of* HORACE, *lately diſcovered in the Palatine Library, communicated by Gaſper Pallavicini, Sub-Librarian.*

CARMINUM LIB. I.

ODE 39. *Ad Julium Florum.*

DISCOLOR grandem gravat uva ramum;
Inſtat Autumnus; glacialis annuo
Mox Hyems volvente aderit, capillis
Horrida canis.

Jam licet Nymphas trepide fugaces
Inſequi lento pede detinendas;
Et labris captæ, ſimulantis iram,
Oſcula figi.

Jam licet vino madidos vetuſto
De die lætum recitare carmen;
Flore, ſi te des hilarem, licebit
Sumere noctem.

Jam vide Curas Aquilone ſparſas!
Mens vici fortis ſibi conſtat utrum
Serius lethi, citiuſve triſtis
Advolat hora.

QU. HORATII FLACCI.

ODE 40. *Ad Librum ſuum.*

DULCI libello nemo ſodalium
Forſan meorum charior extitit:
De te merenti quid fidelis
Officium domino rependes?

Te Roma cautum territat ardua!
Depone vanos invidiæ metus;
Urbiſque, fidens dignitati,
Per plateas animoſus audio.

En quo furentes Eumenidum choros
Diſjecit almo fulmine Jupiter!
Huic ara ſtabit, fama cantu
Perpetuo celebranda creſcet.

CHARTAM unicam hanc Libri certe vetuſtiſſimi, in Bibliotheca Palatina repertam, accuratiſſime tranſcripſi, verbum de verbo, et literam de litera. Chartam ipſam in Archivis tutiſſime recondidi; tranſcriptionem tibi amoris ergo committo. Clariſſime apparet e titulis ſuperne, paginæ notis, aliiſque indiciis, laceratam excerptamque ex aliqua editione Horatiana olim fuiſſe, et forſitan prima, quando nuſquam alibi, vel antea, has Odas in memoriam vocare poſſum. Mecum ergo literatos omnes gratulari videbitur, recuperatis his elegantiſſimis carminibus Horatianis. Vale et fruere.

GASPER PALLAVICINI,
PALAT. BIBL. SUB-LIBR.

[*A tranſlation is requeſted.*]

The ENVIOUS BRUNETTE.

STAND off, ye nine! for harſheſt lays
Will ſerve in Lindamira's praiſe:
Each croaking beetle, hooting owl,
All rats which ſqueak—and dogs that growl,
Come, quickly come, one concert join,
To ſing a nymph ſo undivine.
Long in a town ill-form'd by fate,
Sabrina with her daughter ſate;
And in a place yclept the bar
Surpaſs'd her neighbours all by far,
Where in her element ſhe pour'd
Rich draughts of ſcandal round the board,
And with her lemons ſqueez'd the fame
Of each more honourable dame.
Her ſenſe rebu'd, for ſo ſhe thought,
Good cuſtom to the tap-room brought;
Whence many a long harangue would ſerve
To make men from their temp'rance ſwerve.

Full many feats oeconomic,
This prudent dame was ſure to nick,
And let us own, for truth ſhould out,
That little Lindy ſkipp'd about,
In all the folly of thoſe days,
When miſſes ape the kitten's ways.
Her merit too—ſince ſome ſhe had,
Which made her parents hearts full glad,
When yet a child, her ſkill was ſuch,
She could the lyre with judgment touch;
E'en Sampſon's famous minuette
Was nothing to the pretty Pett!
Such a beginning well might raiſe
Her parents hopes for future days,
When Handel ſhould appear a fool,
And fam'd Correlli go to ſchool.
Here ſhe excell'd, and here ſuperior,
Each other nymph was held inferior.
Ah! fatal praiſe to female ears,
Which with their reaſon interferes.
So ſlender was her penetration,
Applauſe engender'd affectation,
That like an ill weed grew apace,
To Lindamira's ſad diſgrace.
A while to other ground tranſplanted,
For this was needful, and was granted—
The damſel grew in wit and ſpirit,
Which by her dame was counted merit;
And ſuch a *ſans pareil* was Linny,
Each other nymph ſunk to a ninny.
At length upon a viſitation,
From great trees, famous in the nation;
To where ſo long they held dominion,
But only in their own opinion,
Quite a-la-mode, though not from France,
Propriety and elegance,
Diſtinguiſh'd miſs, rais'd from mundungus,
A moſt accompliſh'd female fungus.
Proud of her lineage, right Hibernian,
With ſtate and pomp in chat could journey on.
'Tis right to give the devil his due,
She talk'd but little what was true:
Glib was her tongue, and that of fabbys,
'Fore ſpruce young beaux, or ſager tabbies.
Since ſhould the former but preſume
To ſpeak of merit in their room,
It would be deem'd a ſort of ſlighting,
Which never woman took delight in.
Nay more, thro' thick and thin they'd ſpoil it,
With ſtrugs and cenſure baſe defile it:
For little minds will always ſhow,
There's nothing that they think below
Their ſlander—nor ſo high, but at it
They'll have a throw, in hopes to ſtat it.
At twenty odd a nymph ſo charming
Muſt be at thirty quite alarming.
Haſte then, ye ſwains, your homage pay,
Since ev'ry dog ſhould have his day;
Come and behold the gentle ſmile,
And pretty ſpeech form'd to beguile,
The ſweet expatiating virgin
Will prove that envy is a purging,
So fatal in its conſequences
As baffles all her beſt pretences.
Let Linny do whate'er ſhe can,
This ugly gueſt will keep the van;
"And oh! that others wanted merit,
Then ſhe might charms alone inherit!"
Come now ye prigs and braying aſſes,
Who never celebrated laſſes,
Strike up a tune, 'tis Linny claims it,
And do it well for fear ſhe blames it;
Pray let it run in ſtrains moſt pleaſing,
Soft as a blackſmith's bellow's eaſing
Their ſides enormous of the wind,
Which many a day has been confin'd.
"Long may ſhe reign cajol'd and flatter'd,
Admir'd in ſight, when out beſpatter'd,
For by the meaſure which they mete,
'Tis fit all human brutes ſhould eat."

SOPHRONIA.

For the WEEKLY MAGAZINE.

VALENTINE'S DAY.

Addreſſed to Miſs ——

WITH theſe rude lines, indulgent maid diſperſe,
Tho' ſtript of ev'ry ornament—but ſenſe:
Tho' o'er the ſcene no myſtic figures move,
And glow with all the pomp of pictur'd love,
The gaudy page o'erſpread with bleeding hearts,
Involv'd in flames, and pierc'd with mimic darts,
(Sometimes the emblems of a faithful flame,
But often pageants of an empty name,)
Some may affect with oſtentatious ſhow
To paint their pleaſures, or expreſs their woe:
In humbler ſtile my paſſion I explain,
Nature, not art, beſt ſuits the ſimple ſwain:
Yet I endure as many griefs as thoſe,
Nor with a fainter flame my boſom glows;
The ſhafts of love tipt with etherial gold,
Have pierc'd as deep a heart, as true and bold;
As much devoted, and as wholly thine
As thou'rt my only love, my Valentine.

V——.

The POWER *of* GOLD.

GOLD can ſmooth the wrinkled brow,
And give to coarſeſt airs a grace.
Gold on fools can wit beſtow,
And perfect make the ugliеſt face.

Gold can age renew to youth,
And warm to love the frozen heart;
Make falſehood wear the face of truth,
And truth appear like ſtudy'd art.

Gold the conqueror can ſubdue,
And raiſe to power the abject ſlave;
Can vice itſelf with worth endue,
And honour give the vileſt knave.

THE REVIEW.

The Gentleman Farmer; *being an Attempt to improve Agriculture, by ſubjecting it to the Teſt of rational Principles. By* Lord Kaims.

AGRICULTURE was long neglected by the inhabitants of Scotland; but all ranks, in that country, are now applying with unremitting aſſiduity, to the improvement of this uſeful art, from whence we expect, that they will, in a ſhort time, rival even the ENGLISH, in this their favourite profeſſion. We obſerve, with pleaſure, that ſeveral valuable *(practical)* treatiſes on Agriculture have, within the compaſs of a few years, been publiſhed in that country. Theſe have in general one great advantage over moſt of our Engliſh publications on this ſubject. Being written by men, who have themſelves actually practiſed agriculture, they abound more with uſeful precepts, adapted to the ſoil and climate (the reſult of experience) than our more bulky performances. But, ſtill, we have reaſon to regret that ſo many of theſe authors, in imitation of our book-makers, have thought it neceſſary to ſay ſomething on almoſt every branch of agriculture; while it is impoſſible that any man can be equally acquainted with every branch of the art. Accident, inclination, or genius forbid this; for, from one or other of theſe cauſes, ſome particulars will always obtain a much greater ſhare of attention than others; and upon theſe favourite points alone can the author become an uſeful inſtructor:—books are thus multiplied without neceſſity, and the errors of former writers are not ſuffered to fall into oblivion.

The work before us is, in ſome meaſure, liable to this objection. Almoſt every branch of the farmer's buſineſs is here diſcuſſed, nor are all of them treated with equal ſkill and judgment. But the book, nevertheleſs, contains ſo many uſeful precepts, the reſult of experience, that we conſider it, on the whole, as a valuable addition to the general ſtock of agriculture knowledge; eſpecially to the inhabitants of Scotland, for whom it was in a particular manner originally intended.

The public is indebted for this valuable treatiſe to the very ingenious author of the Elements of Criticiſm; who, at a period of life when others only ſeek for caſe, is indefatigable in the purſuit of knowledge; and who, like another Voltaire, repelling the attacks of time, unites the experience of age with the fire and vivacity of youth. The preſs ſtill teems with the varied productions of his unwearied pen; but, unlike the philoſopher of Ferney, our author is employed in conveying to his countrymen only uſeful knowledge and leſſons of wiſdom, by which poſterity will be benefited, long after the ſprightly, but too often ill-judged, ſallies of the other will be totally forgotten.

This work conſiſts of two parts, the firſt on the practice, the ſecond on the theory of agriculture, and an appendix containing ſome pieces of a miſcellaneous nature.

Among other particulars in the ſecond chapter (on Farm-cattle, &c.) we meet with a compariſon between the expence of labouring with horſes or with oxen, which, like all other computations of this kind, of late turns out much in favour of the former. We, who ſpeak not from any great experience, can ſee no valid objection to this calculation; but one peculiarity has occurred to us on this head, which deſerves to be attended to. We know that, in old times, oxen were the only beaſts of draught throughout every part of Britain. We know alſo, that wherever, in this country, conſiderable improvements in agriculture had taken place, oxen have been diſuſed, and horſes have been employed in their ſtead: and that although horned cattle are ſtill put to the plough, in thoſe rude and uncultivated parts of the country where agriculture is unſkilfully practiſed, yet that they never fail to diſappear as the inhabitants improve in knowledge, and are as invariably ſucceeded by horſes for draught. Whence, we would aſk, proceeds this unaccountable phenomenon? We hear daily complaints that mankind are ſo wedded to old practices, that it is a matter of great difficulty to perſuade them to adopt new ones, even when demonſtrations of their ſuperior utility are produced; but, in this inſtance, although ſtrong arguments are daily employed to convince men that they will do well to adhere to their old practice, they, nevertheleſs, relinquiſh it, and adopt a new one, in favour of which they are not able to produce any argument that ſeems to

be of weight. Such a peculiarity could not prevail fo univerfally without fome cauſe. We therefore recommend this circumſtance to the conſideration of future writers, as an object that requires a more ſerious inveſtigation than it ſeems, as yet, to have obtained.

His directions about bringing land into tillage from the ſtate of nature, are judicious, and the reſult of actual experiment. The firſt crop he recommends is turnips, after having brought the land into a mellow tilth by fallow and manures. This is an extenſive method in compariſon of ſome that have been recommended to the public by farming quacks, who, by calculations that are perfectly fooliſh, ſave that they have no foundation to reſt upon, prove, in the cleareſt manner, that a barren heath is more valuable to its poſſeſſor, and will ſooner enrich him than the mines of Potoſi. What have not theſe to anſwer for, who thus deliberately ſet themſelves to ruin thoſe ignorant and credulous perſons into whoſe hands ſuch chimerical treatiſes may fall!

In treating of ridges, he obſerves that, on a clay ſoil, "the ridges ought to be twelve feet wide, and twenty inches high; to be preſerved always in the ſame form by caſting, that is, by ploughing two ridges together, beginning at the furrow that ſeparates them, and ploughing round and round till the two ridges are finiſhed." To this form of a ridge we have ſome objections: firſt; The ſame plough can never be equally proper for plowing the hanging and raiſed ſide of the ridge, on which account it would be neceſſary to employ, at all times, *two ploughs* of different conſtructions, otherwiſe one ſide of the ridge, at leaſt, muſt be imperfectly plowed: ſecondly, When two furrows are turned towards one another in beginning to plow the two ridges, theſe furrows muſt either be laid quite cloſe upon each other, or a part of the earth will be left faſt beneath them; but if they are laid quite cloſe at plowing, and an opening is afterwards made by the plough between theſe ridges, a part of the edge of the furrow will be raiſed higher than that part of the ridge which is immediately behind it, where the water will be detained before it can reach the furrow, and will damage the crop: laſtly, The rounding procured by raiſing the middle of the ridge ſo high, can be of no uſe in throwing off the water from the ridge during all that interval which occurs between plowing and harrowing (which is uſually the wetteſt ſeaſon of the year), as the inequalities formed by the furrow-ſlices lying parallel to one another the whole length of the ridge, prevent its deſcent. For theſe reaſons we imagine it would be more adviſable to keep the ridges always flat in clay as well as other ſoils, only with the precaution of making the ridges narrow in proportion to the viſcidity and obduracy of the clay. A ſkilful plowman can always give narrow ridges (when plowed ſo as to make what was the furrow the former year, the middle of the ridge this year) a ſufficient degree of roundneſs to allow the water to fall into the furrows. But the moſt perfect manner of ridging land of this kind, that we have yet ſeen, is that which is practiſed in Eſſex. There the ridges are only about three feet wide, and are made to run in a direction right acroſs the ridges of the former year, by which means the horſes in plowing always ſtep full acroſs the former year's ridges, ſo as never to poach the ground with their feet in the ſmalleſt degree; an advantage of very great moment in a damp binding ſoil.

In treating of turnips, he ſays, "the ſeaſon of ſowing muſt be regulated by the time intended for feeding. When intended for feeding in November, December, January and February, the ſeed ought to be ſowed from the 1ſt to the 20th of June. Where the feeding is intended to be carried on to March, April, or May, the ſeed muſt not be ſown till the end of July." We can ſee no better reaſon for this poſitive precept, than the vulgar prejudice that turnips ſown early run ſooner to ſeed in the ſpring, than ſuch as are ſown later: but if no better reaſon can be aſſigned for it, we will venture to aſſure the reader that he may ſow the turnips intended to be conſumed in April or May equally early with thoſe that he means to conſume in December: For it is a fact, confirmed by experience, that if a turnip does not ſhoot that ſeaſon in which it is ſowed, it will be as late in ſending out its flower ſtems in the enſuing ſpring, if ſown in May, as in Auguſt. And as turnips attain a much larger ſize if ſown early than late, it ought to be a general rule for every kind of feeding, to ſow them, if poſſible, in the month of June, if the ground can be put in order by that time.

Of graſs, he ſays, "the ſeeds cannot be ſown too thick." But is not this a raſh expreſſion? Twenty-four pounds of red clover ſeed per acre, when the crop is intended for cutting green, is, he thinks, the ſmalleſt (we would ſay *largeſt*) quantity that ought to be ſowed. Flax, he ſays, is the beſt crop to ſow it with.—Lord Kaims is a powerful advocate for the flax huſbandry in Scotland.

To this work are ſubjoined ſeveral diſſertations of a miſcellaneous nature.

In the firſt the author points out the principal imperfections in the common huſbandry of Scotland. The ſecond contains a propoſal for improving agriculture in that kingdom; an inſtitution which, we think, might be attended with many beneficial conſequences. The third treats of the general heads of a leaſe for a corn farm, in which it is intended to point out the plan by which both the proprietor and tenant ſhould be ſecured from injury, and the ground moſt perfectly cultivated. As this is an object of the utmoſt conſequence to a country beginning to improve, which, we ſuppoſe, is the caſe with Scotland, it merits particular regard; and, if we are not miſinformed, it actually does obtain a very particular degree of attention from the gentlemen of that kingdom.

It appears to us, however, that his lordſhip had not conſidered this branch of his ſubject with that degree of attention it required; as ſeveral of the clauſes here enumerated are altogether inconſiſtent with one another, and could not take place in the ſame leaſe; and ſome of them would be unneceſſary if other parts of the plan were to be executed.

He begins with recommending leaſes that ſhall have an uncertain iſſue; that is, to terminate with the life of the holder of the farm. But to this we ſee two great objections. The firſt is, that a prudent man will be afraid to lay out much money in improving a farm in theſe circumſtances, leſt he ſhould hurt his family by ſo doing. It therefore checks induſtry, and has a tendency to introduce a degree of langnor and deſpondency, which muſt ever be prejudicial to the community. The ſecond objection is, that it muſt often ſubject the ſurviving family to the moſt cruel hardſhips when they are leaſt able to bear it. The idea is certainly unworthy of a generous mind, as it prompts the landlord to ſecure himſelf, by ſnatching from the widow and the orphan thoſe harveſts that had been prepared for them by the labour of the indulgent huſband and parent, and of driving them out to miſery and want, at that moment when they are deprived of him who alone could have been their ſtay and ſupport. Is it not enough that they ſhould be deprived of his aſſiſtance in ſupplying their wants? Their ſufferings ought rather to be alleviated than augmented on this mournful occaſion.

In the ſequel he approves of reſtrictive clauſes, limiting the tenant to a certain *routine* of crops, which, he thinks, would be beneficial. Were the knowledge of agriculture arrived at the utmoſt poſſible degree of perfection, it might be doubted whether clauſes of this nature would be advantageous; but in the preſent imperfect ſtate of our knowledge in this art, nothing, to us, appears more ridiculouſly abſurd than ſuch a propoſal. It is acknowledged that the farmer muſt, on many occaſions, explore his way in the dark; he is a traveller in an unknown country, where he may meet with many unforeſeen obſtructions; yet he muſt be obliged to walk right forward in a line chalked out to him, without either deviating to the right hand or to the left, but at the peril of utter ruin. It is acknowledged that he alone muſt make the neceſſary diſcoveries in that unexplored country, yet others, who are themſelves unacquainted with it, preſcribe rules which he muſt on no account tranſgreſs:—was ever any thing more abſurd than ſuch a thought?

We reprobate theſe clauſes with the leſs reſerve, becauſe we have it in our power to beſtow the moſt ample applauſe on another article propoſed by his lordſhip; an article which entirely ſuperſedes the uſe of theſe imperfect regulations; which gives to the tenant that effectual ſecurity he wants; which tends in the moſt powerful manner to improve the country, to enrich the proprietor, and render every perſon intereſted in the tranſaction happy in their ſeveral ſtations, as well as uſeful members of ſociety. It is founded on equity, and therefore deſerves the higheſt praiſe; it is dictated by wiſdom, and therefore cannot fail to be moſt extenſively uſeful. After this exordium the reader is, no doubt, deſirous of knowing what this applauded article is.—Nothing can be more ſimple or natural. We give it in the author's own words:

"The following, says he, or some such clause, will excite a tenant's highest industry to improve his farm to the utmost, supposing it to be only for nineteen years. At *expiry* of the lease, the tenant shall be entitled to a second nineteen years, upon paying a fifth part [or any other proportion, he might have said, agreed upon by the parties] of more rent; unless the landlord give him ten years purchase of that fifth part. The rent, for example, is 100l. The tenant offers 120l. He is entitled to continue his possession a second nineteen years at the advanced rent, unless the landlord pay him 200l. If he offers a still higher rent, the landlord cannot turn him out, unless he pay him ten years purchase of that offer."

We perfectly agree in opinion that this clause would excite a tenant's highest industry to improve his farm to the utmost, and in consequence would supersede the use of all other clauses. We would only propose this small alteration, to render it entirely unexceptionable, viz. that instead of terminating with the second nineteen years, the lease should be renewable at the end of every nineteen years *in infinitum*, on the tenant's agreeing to pay a like proportional rise; the proprietor always being at liberty to buy the lease at ten years purchase of the rise of rent, as above, at the renewal of every nineteen years, if he should so incline. In this case, it is plain, that the tenant by considering his lease as a perpetuity, would exert himself to the utmost, to render it worth the rent at which he could insure it to himself and heirs. But if, by accidental circumstances, he should find that it could not possibly bear the additional rent, he is free to give it up whenever that additional rent ought to commence. On the other hand, should the proprietor find that, from any cause whatever, the farm would yield a greater rent than was stipulated by the lease, he has it in his power to purchase the lease at the moderate rate of ten years purchase of that additional rent, which he may then let to another, at the farther additional rent it may be worth. In short, turn this clause how you will, we imagine it impossible to state a case in which either the proprietor or tenant could be injured in their interest: and we make no doubt, that if the proprietors of land in Scotland should universally agree to adopt this method of letting land, it would soon become the richest and best improved country on the globe; and the revenues of the landholders be increased in a more rapid proportion than has ever been experienced in any other country. In such case justice would demand that a statue should be erected in honour of the beneficent author who first suggested the idea of it.

We cannot dismiss the present article without warmly recommending this volume to the notice of every person who has any concern with rural affairs. For although there are a few passages which we think less perfect than others, yet it abounds with such useful information as cannot fail to render it highly beneficial to those who attively peruse it.

M.

Letters to the King, from an old patriotic Quaker, lately deceased. 8vo. 2s. 6d. *sewed.* Baldwin.

THE character in which this author writes, is peculiarly favourable to his purpose, uniting in its idea that simplicity of manner which excludes the imputation of artifice, and is the best calculated for qualifying the unreserved freedom of a subject in a public address to his sovereign. But a nominal distinction, however privileged, we should not consider as worthy of any regard, were it not supported by the more essential indications of candour and benevolence usually ascribed to the sect, and which, it must be admitted, this author appears to possess.

The correspondence begins with the following letter on the delicate situation of princes.

"To George the Third, King of Great Britain, and the dominions thereunto belonging, one of the people called Quakers wisheth all happiness in soul, body, and estate.

"Patriots dictate to kings, and I assume the name, merely that my advice may have the more dignity and weight. Nor do I approach the throne either with fear or trembling, but with a heart full of confidence in thy docility and attention.

"It is not the province of one mortal to know the thoughts of another; but the countenance is often an index to the mind; and heaven has marked thee with a distinction infinitely preferable to all the insignia of royalty—*the exterior of an honest man.*

"In the entry, it may be proper to ob-

ſerve, that it will be as much for thy convenience as for mine, to forget but a few moments where and what thou art. I aſk nothing more to the ſucceſs of my propoſal. The ſycophants and ſpaniels who fawn, uncover, and kneel in thy preſence, may ſometimes influence thee to think thyſelf more than man, while the invidious and leſs ſucceſsful rivals of thy favour, would have us believe thee to be leſs. For my part, I wiſh to find thee only in the full and liberal exerciſe of all thoſe powers and faculties which God has given thee, with thine ears unoccupied, thy heart unbiaſſed, and thy mind open to conviction.

"I muſt be free to conſider thee ſimply as one of the brethren and friends, which would to God thou wert. This idea will be no degradation of thee, and will, beſides, give a looſe to my whole heart, which, in truth, is as full of affection for thee and thine, as thou can'ſt wiſh. Truſt me, it will be no blot on the annals of thy reign, when both of us are reclaimed by our mother earth, that a poor, obſcure Quaker had the honeſty, amidſt the tumult of the people, to lift up his voice from afar; and that the greateſt of kings, by deigning him a hearing, ſhewed himſelf alſo to be among the beſt of men.

"As highly as thou art exalted above thy fellow creatures, it becomes thee to underſtand a little of their minds. Providence, as thou well knoweſt, hath placed thee on an eminence to watch the intereſt of others with ſympathy and tenderneſs, not to look down upon any with indifference or contempt; and it is not leſs happy for thee than for them, that thou art ſo deeply concerned in their ſentiments. Thou mighteſt, otherwiſe, like many unfortunate princes of immortal infamy, have precipitated thyſelf into immediate wretchedneſs and laſting diſgrace; but whilſt thy only glory is in the love and loyalty of a populous, powerful, and undivided kingdom, while thy greatneſs is their happineſs, and their liberties the ſole object of all thy miniſtrations, the crown ſhall flouriſh on thy head, and deſcend with honour to thy ſon.

"It deſerves to be engraven on thy heart, as the firſt and beſt of all maxims, "that our civil and religious privileges are the only ſtaple pillars of thy throne, and that our proſperity is thy ſole ſecurity." Thou art to us what the head is to the body, and haſt all the reaſon in the world to ſuſpect thyſelf, whenever not ſenſibly affected with our minuteſt complaints.

"Thou can'ſt not, therefore, in the preſent critical poſture of affairs, be indifferent to our opinions. It is well known how rudely and roundly thou and thy ſervants are cenſured, for carrying on a bloody and expenſive war againſt thy *Friends*, and others in America. Far be it from one of the ſuffering, perſecuted, and depreſſed brethren, to join the children of this world in waging their intemperate tongues againſt the Lord's anointed. Nor have I the vanity to expect that from thee, which thou haſt denied to thouſands: much leſs that my advice ſhould be followed in oppoſition to that of thy parliament and privy council. I am old enough to know what influence the voice of a private individual generally has on thoſe in a public ſtation; but, whatever ſhould be the conſequence, thou ſhalt moſt certainly hear from me, what thou never didſt, nor ever can hear from ſuch as have an intereſt in deceiving thee."

The ſubſequent letters are employed on the following ſubjects reſpectively; on the religious ſyſtem of the quakers, and how it regulates their manners; on the religion of the world, as it operates on various fathionable profeſſions in ſociety; on our national proſperity at the commencement of the preſent reign; on the difficulties inſeparable from a continuance of the war; on augmenting the ſtrength, and heightening the clamour of oppoſition; on the importance of a prince's underſtanding the real condition of his people; on the immoral tendency of the preſent commercial ſpirit; on the inſidious policy of France, and the probability of a French war; on the dilatory and impolitic manner in which our colonial war has been hitherto conducted; on their ſyſtem of politics, to whom every meaſure of adminiſtration is equally obnoxious; on the principle of reſiſtance inherent in the Engliſh conſtitution; on the diſtreſsful ſituation to which we are at preſent reduced; on extent of territory, as inimical to the proſperity of the ſtate; on the improbability of ſubjugating the rebels; on the bad conſequences inevitable from the ſucceſs of our arms; on the neceſſity of an immediate accommodation; on what the moſt political mea-

ures to be adopted are, on the ſuppoſition we were conquerors; on political writers; on the proſpect of a general reformation.

We have been the more gratified in the peruſal of theſe letters, as the author ſeems not to be inliſted on the ſide of any party, and expreſſes an honeſt indignation at the factious oppoſition to government, which ſo unfortunately diſtinguiſhes the preſent times. He diſcovers ſuch an apprehenſion, however, reſpecting the pernicious conſequences of the preſent war to the mother country, that we cannot entirely acquit him of a latent predileſtion for the coloniſts. But let it be acknowledged that his opinions and arguments are conſiſtent with the pacific diſpoſition of that ſect of which he profeſſes himſelf a member; and that while he has ſuggeſted many important and judicious obſervations, he has neither addreſſed the throne with the enthuſiaſm of a religionift, nor the more offenſive petulance of a political zealot. He has equally avoided adulation and arrogance, and his ſtile is poliſhed without deviating from the chaſte ſimplicity of his character.

[*Further Extracts from this in our next.*]

On NATIONAL DEFENCE;

A Letter to his Grace the Duke of Buccleugh, *with ſome remarks on Dr* Smith's *Chapter on that Subject, in his Book entitled,* "*An Enquiry into the Nature and Cauſes of the Wealth of Nations.*" 8*vo.* 1*s.* 6*d.* Murray.

THIS letter relates to the eſtabliſhment of a militia in Scotland, a meaſure which the author clearly proves would be highly advantageous to both the united kingdoms. A bill for this purpoſe has twice been brought into parliament, firſt in the year 1760, and again in 1776, but was rejected each time. With reſpect to its fate in the latter of thoſe periods the writer obſerves, that

"The pretence on which the bill was thrown out of parliament, and which induced ſo many of the Engliſh members to act on that occaſion, againſt their avowed principles for a militia, was its not containing a clauſe, ordaining the funds for the ſupport of the militia in Scotland, to be raiſed by a tax on the reſpective counties: A pretence founded on manifeſt injuſtice, becauſe the militia of England has been, ever ſince its inſtitution, ſupported out of the common funds of both kingdoms; for though their pay and other expences are drawn immediately from the receivers-general of the land tax in the reſpective counties, for the ſake of conveniency, yet it is allowed them as part payment of the ſaid tax, in their accompts with the treaſury. So that never was an argument more abſurd formed, than that on which the rejection of the Scots militia bill was founded; but it anſwered the purpoſe of the day, which was to make the Engliſh members, who in their principles were friendly to a militia, imagine that the Scots were making an unreaſonable demand; and to cool the latter by the fear of an additional land tax, againſt the expreſs ſtipulation of the union. Nor was the pretence leſs inconſiderate and unwiſe, than it was unjuſt; becauſe whatever internal defence ſhall be thought neceſſary for the peace and ſecurity of Scotland, will prove an additional ſtrength to the whole kingdom, and guard the wealth and liberties of all."

"After refuting in the moſt ſatisfactory manner the various objections that have been made againſt a militia in general, and particularly againſt the eſtabliſhment of ſuch a defence in Scotland, the author thus remonſtrates, in behalf of the Scots, to the members of the legiſlature for South Britain:

"Ye generous friends of liberty, and of valour, which is its offſpring and its guard! What had our countrymen done, before they tamely endured the vile diſtinction you made between you and them; what had they done till then to deſerve it? Was their fame in martial atchievements inferior to that of other nations? Or has their fidelity, when called into exertion by confidence, been unequal to their courage? Did they not in the laſt war, ſo glorious for Britain, fight the battles of their king and country, in all the wide regions to which the Britiſh conqueſts extended? Ye ſhades of departed heroes! is it for your blood ſo amply ſhed in the cauſe of Britain, that diſtruſt and diſgrace is entailed on your poſterity? Ye ſons of ſo many thouſand Scottiſh who fell in battle, or by climes more fatal than the ſword, was this the promiſe which your fathers made, when they left their native ſhore never to return? Was this the reward which England, the empreſs of the main, the queen of commerce, the arbitreſs of Europe, provided for that valour, by whoſe aid ſhe conquered in the moſt diſtant regions of the world?

"Tell us, ye ſages of the ſouth, ye wiſe ſenators, who give laws to ſo many kindred nations, what intereſt has North Britain different from yours? Are you not the ſame people, tied together by the moſt ſacred bonds of union? By mixture of blood through thouſands of various ſtreams? By the ſame legiſlature and the ſame laws? By the ſame bleſſings derived through all the channels of civil liberty and political order? By every thing that can incorporate ſocieties of men together? As they are one kingdom with you, can there be a diſtinction of intereſt or honour between you? Whatever hurts them, muſt it not hurt you? Whatever diſgraces them, muſt it not diſgrace you? If they are made ſtrong, will not you be ſtrengthened? If they become weak, will not you be enfeebled? If they are conquered or enſlaved by a foreign power, or an ambitious prince, will not your ſovereignty or freedom be in danger.

"Steady and united they have conſtantly ſupported the claims of Great Britain againſt America, though you bitterly reproached them for it: whilſt, you till of late, deceived and miſled by popular demagogues, were willing to yield to all the unjuſt demands of the colonies. They have ſurpaſſed you in adherence to the conſtitution, let them not outdo you in generoſity! In ſpite of all the inſults, abuſe, and contempt which you have poured upon them; no ſooner have the diſaſters of war humbled your pride, alarmed your fears, and made you liſten to the voice of reaſon; than with the true ſympathy of blood, and of kindred ſpirits, they kindle at your danger, and fly to arms for your aid! Yet this is the people whom, in peace and proſperity, you will not truſt with arms for their own defence and yours! This is the very people, who have paid their proportion for the militia of England for theſe twenty years paſt; and yet againſt whom you ſtated with a minuteneſs, which was as much beneath you as the injuſtice of it, the inequality of the land tax; that tax which was ſettled for ever by the ſolemn covenant of the Union. Time will teach you, it is to be hoped, that the importance of nations does not depend ſolely on their wealth, but likewiſe on the numbers and bravery of the people. For the ſake of that liberty which is ſo dear to you! For the ſake of that conſtitution which is ſo much your boaſt! Ye patriot legiſlators! if ye ſtill deſerve the name, ſeize this opportunity, and form and extend a laſting military eſtabliſhment over both parts of the united kingdom, for their common ſecurity and glory."

The letter contains a variety of judicious obſervations on the ſtate of public affairs, and the whole is written in a ſtrain of ſentiment equally animated and liberal.

The ROYAL REGISTER, *with Annotations by another Hand. Vol.* I. 8*vo.* 2*s.* 6*d. ſewed.* Bew. 1778.

"IT has been confidently aſſerted," ſays the *Editor* (we muſt not, on this occaſion, ſay *Author*) in the *Introduction*, 'and generally believed, that a perſon in the higheſt rank does amuſe himſelf with noting down his opinions of thoſe, whom he employs in the Senate, or meets in the Drawing Room; that he minutes the particular tranſactions of internal and external government, with regular accounts of ſuch intelligence as he procures from thoſe officially employed, or by other means; and that he commits to paper his obſervations and opinions on public affairs and private concerns, with his diſſatisfactions, approbation, hopes, fears, predictions, &c.—How far this idea may be founded in truth, I cannot pretend to determine; I can only declare that I have in my poſſeſſion a large collection of manuſcripts, which anſwer in every particular to this deſcription; all of which ſhall, as my leiſure ſerves me, be faithfully publiſhed."

This will intimate the nature of *the ſcheme*. How far the public may be, or have been *, ſtruck with the thought, is unknown to us; but there is an velty in the deſign, and the execution is neither contemptible in itſelf, nor (on the whole) diſhonourable to the ſuppoſed Royal Regiſter-keeper. But a *ſpecimen* will beſt ſpeak the character, and exhibit the manner, of the performance:---Take, then, the E— of ——.

"The art of robbing vice of its diſguſt, and throwing around it the mantle of convivial pleaſure, belongs in a very peculiar manner to this nobleman. I underſtand that from his youth to the preſent time, he has proceeded in one uniform, unſatisfying courſe of debauchery and diſſipation. His converſation is chiefly tinctured with unchaſte expreſſions and indecent allu-

* The book has been publiſhed about a month.

fions; and fome have aſſured me, that, if theſe were omitted by him, much of his wit, or, at leaſt, what is called his wit, would be loſt.

"It was, moſt certainly, a very ſerious buſineſs, and yet I could not help ſmiling at being informed of this nobleman's riſing in the houſe of peers, and making a grave, laboured ſpeech againſt a blaſphemous production of Mr Wilkes. Surely it was very *mal-a-propos*, as the whole kingdom muſt ſuſpect his ſincerity in the buſineſs, and even his friends could not but feel the ridiculouſneſs of his ſituation †. He is, however, an able and an active miniſter; his abilities are univerſally acknowledged; and although I have, at times, been not quite ſatisfied with him, (for an immoral character will never poſſeſs my entire confidence); yet, on due examination, I have found him deſerving the high ſtation he poſſeſſes. If he was to quit the ————, I know not where I ſhould find ſuch an able ſucceſſor."

"It is a great imperfection in government, that a king who is under the influence of religion, and feels the comforts and neceſſity of it, ſhould be prevented from making a ſenſe of it and its ſanctions a neceſſary qualification in his ſervants‡. The friends of this noble perſon, who partake the mirth and good humour of his jovial hours, have, no doubt, a great regard for him; but he is an unpopular character with the nation in general."

"I have been informed that he was ſeriouſly affected at the treatment he met

† They did indeed!—Nay, I will venture to aſſert, that, however the ſolemnity of the ſubject and the aſſembly might chain down gravity upon the faces of the audience, the ſolemnity of the ſpeaker did not leave a ſerious mind among them. Every one will, I believe, agree with me in this opinion, who reads the exordium of the oration, which was to the following purport:"

"I have a paper in my hand, * * whoſe contents are of ſuch a horrid and deteſtable nature, that I almoſt wonder it did not draw down the immediate vengeance of heaven (here he lifted up his pious eyes) upon this nation.——**, this ſhocking compoſition may be ſaid to contain two parts; *a blaſphemous* and *a bawdy* part. I ſhall not ſhock the many Right Reverend biſhops who are preſent with a recital of the *former*;—to ſave their ſacred Lordſhips, I ſhall confine myſelf to the latter, &c."

‡ If this ſhould be owing to an imperfection in our government, which I cannot think, it muſt be in a very ſhattered condition, indeed. The tide of corruption, it is true, bears ſtrongly againſt it; and Virtue ſeems to ſhrink back from the torrent.'

with from the young men at Cambridge, when he was candidate for the office of H— S—— to that univerſity. It muſt, indeed, be extremely mortifying to a man, who means to be young as long as he lives, that the whole youth of a large univerſity ſhould not only treat his name with contempt, and harraſs his friends with an unpopular cry, but mark his perſonal appearance with the moſt confirmed and open diſapprobation ‖.—I am ſorry for theſe things,—but he is certainly a good miniſter!"

ALFRED. *A Tragedy. By* John Home, *Eſq; as performed at the Theatre Royal in* Covent garden. 8vo. 1s. 6d. Becket.

THIS play, we learn from the preface, has not been received with the warmeſt applauſe upon the ſtage. *Interdum vulgus rectum videt.* We ſhould have conjectured as much from the languid effect which it has in the cloſet. Yet are there in it incidents which ſtrike, and paſſages which pleaſe; and the language, in many places, well becomes the mouth of tragedy. The objections which the preface endeavours to remove, ſtill remain in full force. The French are blamed for filling their tragedies with love; Mr Hume appears inclined to keep them in countenance. The ſame obſervation is applicable to Mr Cumberland's tragedy of the Battle of Haſtings. Love is too much the buſineſs of both. Whining tragedies are, if poſſible, more unnatural than ſentimental comedies. We are ſorry to find that gentlemen who write tragedies are of opinion nothing will *do* with an Engliſh audience but what pleaſes green girls and beardleſs boys.

‖ * I will endeavour to recal this ſingular circumſtance to the remembrance of the reader!—When this nobleman was candidate for the above-mentioned honours of the univerſity of ———, in oppoſition to Lord H——, the whole body of ſtudents, a very few excepted, exerted their utmoſt oppoſition to him, and treated his ſupporters with the moſt avowed inſults. ——In T——— college, particularly, when a ſumptuous public entertainment was provided by the head of it for the unpopular candidate, as ſoon as grace was pronounced, all the ſcholars, &c. to the number of forty, immediately quitted the hall.—This dignified mark of contempt made, I believe the ſoup of that day and ſome ſucceeding ones, very bitter to his Lordſhip.'

[*Notes to Correſpondents deferred for want of room.*]